

# *Fear---Man's Worst Enemy*

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By DAVID V. BUSH

*Author*

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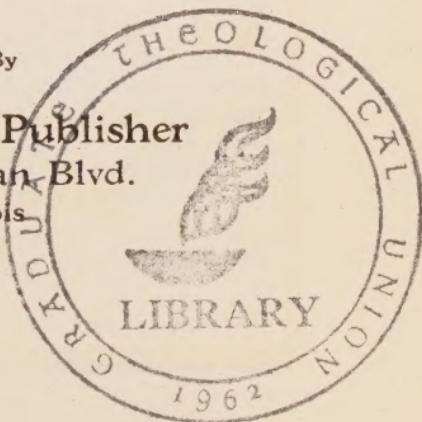
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## \*FEAR—MAN'S WORST ENEMY

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### Where Fear First Came From and How It Can Be Eliminated—After This Life—What?

Man's worst enemy throughout the ages has not been war, disease, poverty, intoxicants, failure, crime, famine, or death; man's greatest enemy has been FEAR.

"Man," to quote a famous writer, "often has fear stamped upon him before his entrance into the outer world; he is reared in fear; all his life is passed in bondage of fear of disease and death and thus his whole mentality becomes cramped, limited, and depressed, and his body follows its shrunken pattern and specification. Think of the millions of sensitive and responsive souls among our ancestors who have been under the dominion of such a perpetual nightmare! IS IT NOT SURPRISING THAT HEALTH EXISTS AT ALL? Nothing but the boundless Divine Love, exuberance, and vitality, constantly poured in, even though unconsciously to us, could in some degrees neutralize such an ocean of morbidity."

There is the fear of old age—fear of losing our faculties and again becoming childlike; while crowning all is the fear of death. There is a long line of particular trouble-bearing expectations, as for example, fear ideas associated with certain articles of food, dread

\*This is from Applied Psychology and Scientific Living—Vol. I of the Fundamentals of Practical Psychology.

of the east wind, of the hot weather, of the aches and pains associated with cold weather, fear of catching cold if one sits in a draught, fear of the coming of hay fever on the 14th of August in the middle of the day, and so on through a long list of fears, dreads, woriments, anxieties, anticipations, expectations, pessimisms, morbidities, and the whole ghastly train of fateful shapes which our fellowmen, and especially our physicians, are ready to help us conjure up—an array worthy to rank with Bradley's "unearthly ballet of bloodless categories."

Nor is this all. This vast array is swelled by innumerable volunteers from daily life; the possibility of accident, calamity, loss of property; the chance of robbery; of fire; of war. And it is not deemed sufficient to fear for ourselves. When a friend is taken ill, we must forthwith fear the worst and apprehend death. If one meet with sorrow, our sympathy tends to entering into and increasing the suffering.

There is nothing to fear in life, nothing to fear in death, and yet millions of the sons of man today are harrassed by the fear-thought of death and its terrible consequences. God, Jesus said, is Love. In an orderly universe, where Love is creator and guide, there can be absolutely nothing for man to fear. MAN BRINGS ON HIS OWN TROUBLES by this fear-thought. If we fear failure, we attract failure to us; if we fear poverty, by the law of attraction we draw poverty to us; if we fear sickness—well, it is a wonder that more people are not sick, judging from the way they like to "roll" their troubles, their pains and belly-aches, under their tongues like a sweet morsel.

Fear has left man floundering in heathenism and feeding at the trough of superstition.

Fear has been the keystone in the arch of theology. Theology is inoculated with fear; psychology is permeated with confidence. Psychology knows no fear; no fear of God, for God is Love; no fear of man, for man is a part of God; no fear of the devil, for psychology has no devil; and no fear of hell, for God is omnipresent—everywhere—and where God is, there can be no hell, because His presence would drive out or nullify hell.

We still put the ““soft pedal”” on “hell,” because we are “afraid” to express what our common sense dictates. But if a man allows a padlock on his lips, it gives him fatty degeneration of the backbone. Psychology doesn’t believe in that kind of a backbone.

And where do we get this fear? It comes from centuries of erroneous religious teachings. And where do we get our religion? We get it from our own minds—our God is the reflection of our thinking.

Tell me what is a man’s conception of God, and I will tell you that man’s conception of life.

Our conception of God is the result of our thinking. God has been expressed, through countless centuries, in many and divers ways. Each tribe and clan and nation has depicted and worshipped its own peculiar gods, and these gods have been the result of their thinking; this has always been true and it always will be true.

What has produced the gods of India? Why, man’s thinking. What has produced the gods of Greece—a much milder, more beautiful, and more companionable set of gods than the Hindu gods? What has given the Greek his gods? Why, his thinking. What made the

difference in the thinking of these two nationalities? Natural phenomena. Man responds, in his thinking, to the natural conditions around him, just as the baby responds to the cooing of its mother, and the tiger responds to the call of the jungle.

The religion a man has or feels is an expression of his inward mind. All outward thought is an expression of inward thought. Let me illustrate. I am going to take you to two countries. I am going to show you, according to Buckle, who says this same comparison can be made of all other nations of the world, that every nation's gods are expressions of the thoughts of the people themselves.

Over in India, for instance, we have a country abounding in natural phenomena which man was not able to conquer. Nature, in India, is so great and so marvelous that the people were not able to understand it; they stood in awe and fell down on their knees, quivering and shaking and wondering what had produced it; their minds were filled with superstitious dread, and they said: "The gods have made these wonders."

I am going to show you some of these gods. I will show you why India has her kind of gods and why Greece has another kind of gods.

India has a river so large that all the engineering skill of the world cannot make a bridge to span it. She has the highest mountains in the world, the Himalayas. The small-statured man of India looked up at their snow-crested peaks, stood in wonder and could not understand what had made them. He was not able to scale the mountains. He could not ford the river. And

because he was unable to understand these great natural phenomena, his wonder resolved itself into fear, and his fear imbued the thought of his gods with fear-someness.

The Indian ocean, washing the shores of India, is more treacherous than any of the other oceans. Here are the severest storms. There is not a single natural harbor all the way from the mouth of the Ganges, along the southern border of India, down the peninsula and around it—not one natural harbor where ships can find refuge from storms.

All the forests and jungles of India are the same—immense and awe-inspiring. The thickness of the jungle is such that man can only penetrate it near the edge—he cannot subdue it or fathom it. The animals of the country are much larger than those of Greece. The Indian with his little popgun had no power over them, and because he could not conquer the tigers and the elephants and the crocodiles and the snakes (which are larger in India than anywhere else in the world), he bowed down and worshipped them. The people could not understand why these animals were there. So they thought that the gods willed it.

Because this country is so terrible and its natural phenomena so awful, India made her gods accordingly. This, then, is the kind of gods they have in India. If natural conditions had been genial, beautiful, and lovely, the mind of the Indians would have gone into the garden-spot of imagination to make their gods lovely and kind; but because the jungles were so great and the animals so mammoth that they could not conquer them,

they began to ramble in the realms of superstitions; and these are the gods their minds depicted.

Take just one instance—Siva and his wife. The god Siva is a monstrous hideous thing, and to show how terrible he is, he has a girdle of snakes for a “stomacher.” To show how ferocious he is, and that he had it in his mind to do harm to people, he is dressed in tiger skins. He is supposed to ramble around with all the ferocity of a tiger. In one hand he carries the skull of a giant he has killed. Over the left shoulder, to enhance the terrible features of this god who goes around seeking whom he may devour, bends the head of a cobra, the largest snake known. This god has wings. He enters the homes of the people, striking fear and terror and death into their hearts. It is all the product of imagination. Imagination has created these fancies because of the natural phenomena of India—phenomena which man was not able to conquer.

See the beautiful wife this god has. All the gods are male and female. What a nice wife is Durga! If you have ever seen a blue man, you have an idea of the color of Durga. She is a being with four heads, four arms, the palms of her hands dripping with blood to show her appetite for the lives of the people of India. She has a nice necklace. It is made of the skulls of people whom she has killed and devoured. What nice, beautiful goddesses India has along with her many gods! They all come from the mind within. The people of India were not able to understand the phenomena around them, and so it was that India, through fear, pictured the gods she worships today.

If you will now go with me to Peru, you will find a

country where they have more earthquakes than in any other part of the world. In places where earthquakes are frequent, each time the earth begins to quake the people are filled with more fear than before—they cannot understand it. The natives of Peru are so filled with fear that they have mentalities about as big as a pinhead. No country has more superstition than Peru.

In Spain and Portugal, where earthquakes are frequent and where the storms are terrible, superstition reigns supreme. This explains why, in the Dark Ages, the clergy had its greatest grip upon the inhabitants of these countries. The people could neither understand nor conquer surrounding conditions, so they resorted to superstition. They believed their sorrows came as a direct visitation from God!

The church today is still teaching this. I was raised in a church which taught me that, if I was sick or sorrowful or poor, it was due to the facts that God was pleased to have me sick and filled with misfortune and poverty.

Reared by such teachings, man is filled with fear as a porcupine with quills. No longer are our feet going to be snared by the toils laid by our ancestors.

Now come with me to Greece and we will make a comparison. Greece is a little country. The rivers in Greece are so small that most of them dry up in the summertime. Many of them can easily be forded. Here are no large jungles. The animals are not large and ferocious. Here they have many natural harbors along the Mediterranean coast. So man, here, was able to take care of himself. He did not look up in awe to a great mountain chain, as in India, for it was not there.

The Greek went about his way. He was able to cross the rivers and to cope with the animals that came his way. Because he was able to take care of himself, he had a kindlier set of gods than had the people of India.

The same principle holds true today. As we begin to understand psychology, we learn that there is nothing to fear, and in this one particular, psychology differs from the Christian church of the last eighteen hundred years.

The people of Greece, able to take care of themselves, were in position to develop the power within. There was nothing to fear, and so Greece had a set of gods and goddesses altogether different from the deities of India. Diana, the woman, portrays the gladness and the beauty of woman. Notice the difference between the gods and the goddesses of Greece and those of India. Venus, representing beauty and sensuality—how altogether different from Durga of India! When we think of the beauty of woman, we think of Diana and Venus. There is Juno for pride—and pride is a dominant characteristic of the gods as well as of the people of Greece. Minerva, the goddess of accomplishment—what a difference between these goddesses and the kind worshipped in India! The same contrast manifests itself among the gods. They are about the same as man, only a little more powerful and a little more beautiful. Neptune is a sailor; Vulcan, a smith. The only difference between the people and their gods is that the gods are believed to be a little more powerful than man. The gods followed the same kind of occupation that man followed. Man was of the same kind, only the gods stood on a little higher plane.

The people of Greece could understand a god who was a smith or a sailor, but they could not have understood Siva and his wife, huge beings who tried to kill people and make them sorrowful and fill them with terror and fright. It was all just a matter of mind—due to the natural phenomena of different places.

Fear has kept people in heathenism, and fear comes into the heart of man according to the god, or gods, he worships. If we worship a god who puts strength within us, and we are linked with that God, there can be no fear and no worry in our world.

Theology—the Christian Church of today as an institution—is not run according to the specifications of Jesus Christ. The Christian Church of today is an organization of speculation. What we call “theology” is not religion pure and undefiled, not religion as we should have it. We speculate about the theology, and we say, “this is what may or may not be,” and “this is what the Church stands for.” It is interesting to see that since the ascension of Christ, the Church has had a new leader for each century. There was a leader of the third century, another in the fourth, and in this way it has gone on through the centuries. Mental giants, able to speculate have given the Christian Church one theology after another, of which Christ never dreamed. Jesus never speculated at all. He went about doing good. We find Jesus at work; He was always “doing the works of the Father.” He was sending out the spirit of forgiveness to the people who came near Him, and He healed wherever He went.

Theology is speculation from beginning to end, while psychology is a science that can be demonstrated. I

must have something I can demonstrate and understand. This is the thing I will bet money on and give money for.

The question has been asked of me: "Do you believe in God?" Certainly, I believe in God—I believe in a God of love, and no one has portrayed Him more beautifully than the "Man of Galilee." I believe in Spirit—"God is Spirit," said Jesus. God is Love. That is the God I believe in. I don't believe in a God of "hell-fire and brimstone."

Going back to the Old Testament, from which the Christian religion gets much of its teachings, there are numerous instances where the prophets tried to tell the people, who were submerged in superstition, and who killed lambs and bullocks "to please God," that that was not what God wanted. God does not want death—He wants life; and that is what the prophets taught. Ezekiel said: "Will God be pleased with thousands of lambs and rivers of oil?" The prophets were trying to teach the Israelites that God was not pleased with sacrifice. What God wants, to quote from the "Man of Galilee," is service; and not blood from animal or man.

As stated at the beginning of this chapter, man's worst enemy has been fear, throughout the centuries. Fear is one of the chief causes of disease. A great psychologist, who has been frequently quoted by the late Professor James says: "The remarkable thing is that we have any health at all. Our mothers were filled with fear when we were conceived; our progenitors were filled with fear when we came into the light; and we have been filled with the fear, bodily and mentally,

for 1800 years; and the peculiar thing is, with the fear of death, fear of disease, fear of sickness, fear of God, and fear of hell—the wonderful thing is—that anyone has any health at all."

Ninety-eight per cent of our sickness comes from negative and fearful thoughts. You may have them, or someone else may have them and pass them on to you. Any institution, like the Christian Church, which has taught fear for centuries, is guilty of bringing sickness into the world, and the fact that we have so much sickness (we are told ninety per cent of the people of America and of the world at large have some form of illness) is evidence that the Christian Church has failed in its opportunity for serving mankind.

It is the "fear of hell" which we have had instilled in our subconscious minds that is bringing sickness to many of us. I used to go to meetings and listen to the preaching of hell-fire and brimstone. That was thirty-two years ago. I imagined that there was a great furnace of fire, and that, if I were not good, I was going to be stuck into that furnace and would burn forever and forever. I am sure this doctrine was preached with all sincerity. Men preached it until thousands of people believed it, and they got down on their knees to the God who had made them in order to throw the majority of His creation into a fiery furnace to burn there forever. God does not burn anyone and never will. The idea of accusing God Almighty of being guilty of burning His own creation! There is not a man or a woman who is a father or a mother who would burn even a finger of their little child. Then to say that God who is infinitely more loving than humanity, would ever dream

of burning one of His creation, even for a moment, is the worst kind of ignorance I know of.

How could we ever believe that a few people would be saved to play on golden harps they never had any use for on earth, while the majority of the sons of God burned down in hell! It is absurd!

The Christian religion, in point of numbers, is one of the least in the world. There are four hundred million people in India, four hundred million in China, an equal number in Africa—probably, in round numbers, fifteen to twenty hundred million people in the world who are not Christians. There are about one hundred and ten million people in America, who are called Christians. Some of them, according to my standards, do not measure up very high; but let us say we have one hundred and ten million Christians in America, and probably, an equal number in Europe; two hundred million people that are to be saved and twenty hundred millions that are to be burned. The idea of burning twenty hundred million people and saving two hundred million! What a travesty against God!

Then, we divide up our denominations for such little differences! I have been through the whole thing. First, I was sprinkled, and then I thought I did not get enough water and so I had my second immersion. I “went under” all the way. Then I went out as a minister. We, as Baptists, were supposed to preach that if you were a Methodist you would not be saved. How could we think that a small handful of people would be saved, and all the other millions of the earth “damned” to eternal punishment! What mental depravity to fancy such a God!

The God we have been worshipping, in the Christian Church, is a conception instilled into the hearts of men by fear, absolutely.

The theology of today is a repetition of the theology of Rome, only added to and taken from, here and there. Let me show you a nice picture they had of hell in the sixteenth century (which one particular church still maintains today). They taught in the sixteenth century that, before a baby was born, it was either condemned to eternal punishment or predestined to be saved. Imagine a mother in those days, when families were large—eight or ten or fourteen children—thinking before her baby was born that it might be consigned to eternal punishment! Can any one picture a more horrible hell? Think of a mother, going through suffering and danger in order to give life to another being, one already damned forever and forever! But this was the way they taught.

I will give you one more picture. I could talk for hours, portraying the different kinds of hell the Church has taught that man was going into. You would have to live a long time in eternity to get into half the hells they had. Here is one of them: A great, big sea of molten lead (not the teaching of Christ, but of the Church), surrounded by slippery walls. After you had been in this molten lead for a long time—an “eternity”—you are still able to suffer and keep on burning. There is a chance now and then for you to climb up the slippery walls and escape, but you never do escape. The church has it fixed in that respect. They have it fixed so you can climb up; but after you climb up, there are many thousand devils, who walk

close to the edge and push you back, not into the molten lead but into ice-cold water (there has to be the contrast to make you suffer more). You drop from the molten lead back into ice-cold water and swim around in that for a few thousand centuries.

There is one of the pictures of hell that was depicted by the Christian Church. Can any thinking human being believe in that?

My candid opinion is that there is not one educated minister in America who actually, in his heart, believes in this stuff the Church stands for, and the only way to change the situation is for you people who are members of churches to tell your church that you don't believe in that silly stuff, and that you want your minister to have the freedom to teach what he believes; and not until that time comes will the shackles be broken from the Christian Church.

When you people go to your churches and tell your boards of deacons and directors that you want your ministers to have freedom in preaching, there will be a different kind of freedom or preaching from that we have now. Then Applied Christianity will come in, my friends, and the old theology will go out.

The god, my friends, who is being taught and worshipped in the churches—a god of fear—is a god that is keeping America and the rest of the world in poverty. Go to where they have a picture of God more fearful than is found in any other place, and that is where there is the greatest poverty. We have a little more money in America than the people who are less fortunate, because we have a somewhat more “likely” picture of God.

All through, the Old Testament is filled with the songs of Miriam and Joshua and others—filled with songs of the glory of the god of war. So long as the Christian Church believes in a god who is a tyrant—a monster who creates human beings to burn them afterwards—so long as we worship a god of war, just so long will the people of the earth fight and have war and more war.

We talk about brotherhood. I believe with all my soul that it is coming; but it cannot come while the Christian Church preaches from its pulpits the kind of God that condemns His creation to hell-fire, nor so long as the different denominations are fighting with one another.

I will give you a point of difference between the teachings of Psychology and the teachings of the Christian Church. Fear has been taught in the Christian Church for the last 1800 years. So long as we teach fear—fear of hell, fear of dependency in the future, fear of coming before the face of God, on the day of judgment—so long as we teach this, just so long will the people have sickness, sorrow, and the curse of poverty. The moment we begin to teach a God of love, abundance, charity, mercy, and peace, that is the moment everybody is going to have abundance.

How I should like to give you a picture of what I think is God, if I could! No one has ever been able to do it anywhere nearly so sweetly as Jesus Christ. If you don't quite understand the teachings of the Church—if you have been told there is no chance for you to be saved, and you are not a member of any church, and you don't contribute because you can't believe

everything that is being preached—I want you to know that you have just as much chance to come to the pearly gates and be ushered in by St. Peter as any man who believes in hell.

The Judgment—how I should like to talk to you on that! Do you know what I believe the Judgment is?

A murderer, according to a published statement, was hanged on the gallows, a short time ago, because the criminal laws of America do not take care of boys when they make their first false step. I could no more think that murderer as being condemned to eternal punishment than I could conceive of my mother, sacred to me as his mother is to any other man, a subject for damnation.

My opinion of judgment is this: I don't care what anyone has done. I believe if I had the same environment, lived under the same conditions, and had the same temperament as someone else who has made some slip, I might be as low, and perhaps a little lower myself. I don't care what a man has done or what a woman has done to break the civil or moral laws of man or God. The one who has had the hardest life of sinning here, has more love and tenderness coming from God Almighty, if that can be.

I believe the Judgment will be a great homecoming. I believe it is going to be just as happy and sweet as an earthly homecoming—to come into the infinite presence of the Almighty who is our loving Father.

For you people raised in the Church who have your idea of what heaven is, I would say I believe the Judgment is not going to be a day to be feared, nor a day when God will frown upon you and condemn you to

punishment. I believe that for all who have made mistakes, from the murderer hanged on the gallows, to the scarlet woman who mourns that she ever took her first wrong step, for all the people we call sinners (I would not have that word in my vocabulary), it will be just a homecoming. They are going to be ushered into the presence of the Father. No one will be filled with fear.

I believe it is going to be like the story Jesus has told of the Prodigal Son. When he came back, his father fell upon his neck and kissed him. I care not how low men and women have fallen, when they are ushered in the world to come, they are going into the presence of love, and love will have neither scorn nor scowl. Love will meet love, and the man who has gone wrong and who approaches the judgment seat in the spirit of love is going to receive the greatest welcome from God that man ever had.

To come down to a few practical things for you and the rest of us: So long as we have the religion of yesterday, so long shall we have sorrow and poverty and mistakes and sickness.

I was raised in a home that was puritanical in the extreme. I was told that if I smiled today, I would pay for it some time tomorrow. Think of it! That we could bring such an accusation against God and Christ! And it is just as wrong to teach that we are going to a last judgment where God will point the finger of scorn at us and condemn us to eternal punishment. If He does, then He is not the God I know, and I do not want to meet Him, because He does not want me.

When we come under the influence of fear, and take

it into the business world, it is easy to explain the effect. Here is a business man who says that every time he invests money, the stock market goes down. He is filled with fear. When we have fear, we lose out every time. We must hold the idea that we are working with the greatest power in the world behind us. Call it God, to be short. If we are working with God, there is nothing to fear—nothing to fear in our business transactions, nothing to fear in our domestic relations. There is no more need to fear God when we meet Him face to face, than when a little child meets its loving parent.

When we believe there is a power trying to harm us, and we are always filled with fear and timidity, we can never be successful. If we are filled with fear about business transactions, we can never be positive men. This is borne out by the experiences of great financiers of America and elsewhere. They are all men who are positive in their decisions.

You must be so filled with positive thoughts that when some business deal comes up, you can instantly make your decision. A man who cannot make a decision, probably never will be much of a success in the business world. If you are not able to make a positive decision, it is because you have been filled with fear all your life—probably instilled by religion and the Christian Church. I want you to know that there isn't anything in the world for you to fear. If you seem to have any cause for fear, it is in your mind. Fear is only in our minds. Anything we worry about is a matter of imagination.

I thought for many years that the devil was pursuing me. When I said to the devil: "Get thee behind

me—I am just as good a sport as you are!" that is the time the fellow ran, and I have not seen him since. I actually used to think that there was a devil chasing me. When we think the devil is on our trail, he is there; and when we believe he isn't there, he leaves.

### FEAR

Deep in my flesh have Satan's arrows flown,  
And evil javelins by his demons thrown;  
His cruel lash my bleeding back has borne,  
Till my tried spirit could but pray and mourn;  
Sharp are the prongs his hand relentless guides;  
And sharp the pangs his savage sport provides.  
My heart beneath his thrusts has cried in pain,  
Yet ever feels the ceaseless blows again.  
Then one foul spear, more deadly than the rest.  
Malignant struck, and pierced my aching breast;  
Straight through my heart the wicked missile  
wound,  
And pinned me prostrate on the gory ground.  
There fixed, I saw above my brow upraised  
The claw of Satan, who in triumph gazed;  
Within that claw his dripping trident shook,  
The while he froze me with a fiendish look.  
He laughed—and as my feeble strength grew less.  
Stabbed once again in wanton wickedness.  
Worst blow of all, it crushed my reeling head,  
And the curs'd creature left me there for dead,  
But as I lay, of mind and hope bereft,  
In each dire wound a spear or arrow left,  
There reached my side a blessing from above—  
A loyal friend, with ministering love!

He soothed my brow, and from my mangled frame  
Pulled each dread missile sent by Satan's aim;  
With healing touch my myriad hurts repaired,  
And through the years for all my future cared;  
Taught me that he who all my ills bestowed  
Was but my erring mind's Tartarean load—  
So now I know that suff'ring's lethal spear  
Comes from the hand of that arch-demon—fear!

Did you ever get so deeply into debt that everybody was clamoring for money, and they were threatening that they would do this and that to you? You don't know what you have missed if you have not had this experience. I have been paying debts for more than thirty years, paying interest on stuff so old I had paid it twice over. I can teach you how to meet your debts by visualization—how to meet every one of your obligations. If you are honest and want to meet your debts, you don't have to fear one second what is going to happen tomorrow. If you will follow the rule I will give you, you can meet every obligation, maintain your dignity and self-respect, and win the loyalty even of your creditors. If you believe in God, in yourself, and in the power within, the creditors are going to know that and give you time. I wrote the poem above when I was wondering what my creditors were going to do to me.

I want to give you two or three other thoughts on the difference between Psychology and the Christian Church. I want to give you an illustration on business. After all, what do you care about hell, so long as you

can go on and be more successful in your business? One who is filled with fear of hell or of failure, can never achieve his maximum amount of success in business.

You might just as well try to cross the Mississippi river in June on snowshoes, carry Brooklyn bridge on your shoulders, blow out the moon with bellows, or hold back the ocean tide with a pitchfork, as to try to be a maximum success while fear is in your consciousness.

"A business man I have known for some years always thinks he is going to get the worst of it in whatever he undertakes. If he invests in anything he will say: 'Of course, I'm sure to lose. It is just my luck. When I buy, the market always begins to fall. The good things fly away when I purchase. Failure is forever pursuing me.'

"If he starts something new in his business, he immediately begins to talk gloomily about it. 'It won't go. I have a feeling that it won't win out,' and so on. He is always talking about poor business, predicting that business is going to be bad, and 'that it will have to be worse before it is better.' There will be a slump, a panic, or hard times. He fears this and he fears that, and is constantly worrying and fretting about something or other. He is forever expecting that he is going to get the worst of it; that his enterprises will fail; that his investments will turn out badly; that he will fail in whatever he undertakes; and, of course, good things do not come his way, for what we expect tends to come to us. This man hasn't nearly as much money as he had several years ago, and his losses have come largely from his sour mental outlook, his lack of con-

fidence in his judgment, his perpetual anticipation of loss and evil.”—Marden.

Why do so many people habitually evade making positive decisions and then acting upon them? Because they are guided by fear instead of faith. They fear they will make mistakes; that others will gain an advantage over them; that unpleasant consequences will result.

A young man who had studied psychology in a city where I had been holding meetings, came to tell me how the law had worked. If you will not be fearful and will not worry; if you will send out the spoken word and then rest in peace and ease, what you want will come to you by the operation of a natural mental law.

Here is what happened to this young fellow: He was making thirty-five dollars a month, and trying to get more, but he didn't seem able to accomplish it. He had been through the fourth grade at school. When he went into the automobile repair business, he rented a little tumble-down building for thirty-five dollars a month. He soon got business and had to put on two or three other men to help him. After a little he was putting money into the bank, and became so prosperous that he started a second business. The foreman at the first place saw a chance to get the business away from the young chap. Rents had gone up and the landlady had raised the rent from thirty-five dollars to fifty dollars a month. The young chap was so unsophisticated and so honest that he never thought of getting a lease. His foreman heard of it, slipped in, offered the woman a little more money, and got a

lease. As the foreman thought, the first of the month he would have the business.

The young fellow went to a lawyer. The lawyer said: "You haven't any chance." The young man then went to one of the leaders in a class of psychology in the city. "We will hold a thought," he said "that all things that are mine will come to me, and that no harm can ever come in through my door;" and they sent out a good thought for the foreman who had perpetrated the trick. The case went into one court and then was taken up to another and so it was being dragged along. The lawyer (one of the best lawyers in northern Illinois), said: "We can't win the case; there is no chance." The other man said, "We will win!" He hadn't a moment's worry or fear.

No matter what comes up in the business world, nor how gigantic the difficulty may appear, if you will hold a similar thought, as did this young man, you will win. The mental law will work it out—not the law of the statute books (though a clever lawyer can read almost any meaning into the laws on the statute books). The law of the mental realm never changes. It is eternal, and always works out right.

Here is the upshot of that story: This young fellow had sent out no negative thoughts. One day, the landlady sent for him. (The lawyer had advised him not to pay the rent and he had not, for four months). The landlady needed money, and she sent her son over to tell the young man she wanted to see him. The man who wants to get even with the world might have said, "Tell your mother I will come to see her when I feel like it," or words to that effect. But the young man

said politely that he would come to see the landlady that evening.

He did so, and she said: "You have always paid your rent. I am in need of a little money, and I wonder if you, instead of the other man, would like to have a lease on the building." The man picked up a little stub of a pencil and a piece of butcher paper and said: "I will pay you four months' rent, and pay you another month in advance, and then you write out a receipt under our new agreement. When he had the receipt, he went down to the lawyer, and the lawyer said: "Of course the bulding is yours."

This is an example of Applied Psychology. That young man would not have kept his building and have obtained what he wanted, if he had held negative thoughts or had had fear within him. I want this to be so grounded into your consciousness that you will never have one moment's fear or doubt.

Fear of death causes perhaps more failures, heart-aches, and misery than any other spectre which haunts the life of man

Yet it is as natural to die as it is to be born. And after death, what? Still in the arms of everlasting love! Then why should we be afraid to die and face a God of love? Can such a Creator as Jesus pictures have aught but love, beyond the grave as well as here? It has been our fear-teaching of the Dark Ages, that has jammed our common sense with shuddering at the thought of passing through the "Valley of the Shadow of Death."

Science tells us there is no more reason for fear in death and the seeming suffering of death than there-

is in being born. The "death rattle" in the throat of the dying that is so apt to be elaborated upon and magnified by those who witness it, is only a reflex action of the muscles.

A person knows no more about passing from this life than he knows about coming into it.

When we pass from this life into the larger life, it is going to be an ushering into a greater expression of love, the same as when we come into this life.

If there is any time when a home is filled with love and tenderness, it is the few months preceding the advent of the baby. The mother spends her time making beautiful things and planning for what is going to take place. The name is already selected. The father is arranging for the little life that is to come. There is no time when love is quite so tender as when parents are thinking about the baby that is coming. And, when the little stranger has been ushered into this new home, the parents rejoice and the neighbors come, and the father is so glad that he spends his money for cigars to "treat the boys"—all because a little baby has come into the home.

There is the same feeling of gladness when we leave this life for the next. The Infinite Spirit, whose love is so much greater than man's has a reception for us when we "come home," that is so much grander and more beautiful than the advent of a baby into this life, that there is no comparison. The natural attitude of man should be to be eager to pass from this life into the next, and not be afraid. If we are wondering about death and are filled with fear, it is because of the teaching of past ages.

We should realize in our consciousness that we are going to welcome death. Of course, I know it is going to be hard for some of us to accept that, but the condition of man is such that, after he has lived a certain length of time, he should naturally be ready and want to go. As pastor, I have sat at the bedside of the sick and suffering who were anxious to go. We must realize that we can have only so much happiness and so much sorrow, and that is all.

We read in the paper, "the murderer to be hanged slept well last night, and did not show any fear or worry." The reason is, he had suffered all he could suffer after the murder had taken place. There was no more capacity for him to suffer.

You people who have gone through the same experience as I have, of putting to rest your dearest and nearest of blood, know that after you have been awake three days and three nights and longer, being up every moment, your nerves have endured all they can, and you drop off into a peaceful sleep. You can suffer so much and that is all you can suffer; you can enjoy so much of life and that is all you can enjoy.

A little boy likes candy, but turn him loose in a candy store, and after he is filled, although you offer him a barrel of candy, he cannot eat any more. The same is true of life.

One of the great mistakes of married life (Elbert Hubbard says: "Divorce is trying to get more out of married life than there is in it") is failing to understand that one can have just so much enjoyment in the physical life and that is all. Carry that to its logical conclusion, and we can have only so much en-

joyment in this life and that is all. When we are one hundred fifty or two hundred years old, we ought to be ready to die, having had all of this life we want until we reach the consciousness where there will be no death. In the law of psychology, after we have had all this life can give us, we are going to want something better in the life that is to come.

Psychology makes no speculation on "what dividends will be declared in heaven." It believes in the "here and now"; in the power of the mind, within the soul of man, to make of us co-laborers with God, both on this plane of living and on the plane to come; and, here, on the earth plane, it teaches that God is omnipresent—that is, everywhere—and, where God is, there can be no fear. Infinite Love casts out fear and blots out hell.

**SMILE—SMILE—SMILE**

Thought is everything; thought controls the body. A person may be perfectly relaxed and calm when someone may tell a funny story, changing soberness into laughter. Thought controls the muscles of your body. Should your sympathy be excited and you cry—thought controls the glands of your body, or should you become very angry, the blood rushing to the cheeks demonstrates that thought controls the circulation. Thought is everything. The right kind of thinking, expressed in smiles and laughter, is one of the very best remedies for poverty and sickness and unhappiness that mortal man knows. Smile and change your conditions. A few hypodermics of smiles will cure your indigestion and a few other indigestible customs to which modern man has fallen heir.

Ruskin says that we may be sure, whatever we are doing, that we cannot be pleasing God if we are not happy.

Remember that laughter is a real and important remedy for illness—the greatest remedy for illness. The ablest medical authorities will tell you that laughter actually keeps off apoplexy and other troubles that come from excessive pressure on the blood vessels. The moment man laughs, pressure on the blood vessels is relaxed, and if a man were threatened with rupture of

any artery or vein, not all the doctors in the world could do as much for him as hearty laughter.

Remember also that laughter is vibration and that vibration destroys disease germs.

There is a wonderful recreation in cheerfulness. The man who laughs often and heartily need have little fear of dissipation, insomnia or insanity. Those who laugh are not only, as a rule, healthy people, but they are also *longer lived and more successful*. They get rid of a thousand and one trifles which perplex and upset the nerves and make others disagreeable, morose and melancholy.

Here's the way many insane people are being brought back to normality. It's called "do you belong?" It is a laughing lodge in insane hospitals. We now understand that a real hearty laugh not only prevents people from becoming insane, but restores many insane to normal condition, so some insane hospitals teach patients to laugh and these patients, in turn, teach others. The initiation into this "do you belong" lodge is very simple. A man who "belongs" goes up to another insane man and begins to laugh, at the same time saying, "do you belong?" If the laughing man who says "do you belong?" can get a smile out of the other fellow, the other fellows then "belongs." He is initiated, so to speak.

These two crazy men start out for some other prospective member for their "do you belong?" lodge and these two men in turn stop another patient and begin to laugh. If the third patient, likewise, can crack a smile or get out a ripple of laughter, he, too, "belongs."

You have to smile or you have to laugh to join this "do you belong?" organization. By getting patients to laugh many are restored. Laugh well and heartily and you will never become insane.

Indeed, laughter is the beginning of love—but I'm not conducting a matrimonial bureau; this is a health and prosperity course. If man could not laugh, reason would wobble on her throne.

To smile is as good as to pray. "Ergo"—smile. "The man worth while is the man who can smile when everything goes dead wrong."

Laughter is the great lubricant of life.

"They laugh that win."—Shakespeare.

"Always laugh when you can; it is a cheap medicine."  
—Byron.

Henry W. Beecher once said that laughter would yet become a legitimate feature in religion.

Employees of the Boston opera house assert that Mme. Melis is the one singer whom they have always found cheerfully smiling, no matter what the difficulty. She says:

"Were I to take to heart every disappointment and every unpleasantness and frown, I should soon become aged in looks. As it is, I smile when troubles come and it is wonderful how trouble disappears. I do not know what wrinkles mean and besides I have learned what true happiness is. So if I were asked *what is my advice to women who want to be beautiful, I should simply say 'Smile.'*"

"I have made quite a lot of progress in English," says Mme. Melis, "and I attribute it also to my smile,

for were I unable to smile I could never have mastered the difficulties of the ‘w’ and ‘th.’ People think that it is good nature that produces this smile. I maintain that it is the smile that is responsible for a sunny disposition. Who will deny that a sunny disposition is the best beauty doctor in the world?”

Man is the only animal that can laugh—who would want to be a jackass?

Modern science teaches that laughter benefits the human organism in several ways.

For one thing, and especially in the tender, formative period of childhood, it acts as a device to relieve the mind of the strain of acquiring knowledge. It enables the mind, as it were, to take an occasional holiday.

Also, and again especially in childhood, which is notably the period of rapid physical growth and of the accumulation of large stores of nervous energy, laughter acts as a safety valve. It permits the escape of some of this energy, which might otherwise become a source of nervous strain.

In adult life it is similarly valuable as a relief from strain, and particularly from the strain imposed upon us by the trials and complexities of modern life.

Moreover, as every laugher knows, hearty laughter when not too prolonged, produces a distinct sense of physical exhilaration and well-being.

It is as though it had set loose in us some force of a real tonic value. And such undoubtedly is its actual effect.

There is more than a mere coincidence in the fact that the nations which laugh the heartiest are precisely

the nations which have forged to the front in the development of civilization.

Consequently laughter is deserving not of repression but of encouragement. Under nearly all circumstances it is a good thing for both the body and the mind.

Yet there are some people who frown on laughter as "bad form." At most, all they would permit is that pale, thin imitation of laughter known as a smile.

They forget that to laugh is one of the fundamental instincts of the human race, and that, like all instincts, it has a highly useful function to perform.

If you are not a laugher yourself, do not pity or condemn the man who laughs. You should rather envy him and try to emulate him.

And, if you are a parent, encourage your children in their spontaneous laughter. Don't taboo it in them as "bad form."

"Let them laugh, and, laughing, grow to a sturdy manhood and womanhood."—H. Addington Bruce.

Dan Crawford, the famous missionary, says; "When I first went to Africa, long before we were in sight of land, I saw the blue of the Atlantic muddied by a dirty brown, the Congo; so Africa dirties what comes in contact with it, for 'out to Africa' is really 'down to Africa.' There the tinned abominations—you call them canned goods—go bad, the dogs from Europe go bad and even missionaries go bad. The hard thing to do is to keep singing your song even when the heart is depressed, to keep your 'heart fixed.' Your people can't do that here. I told a cabinet minister that the great difference between the England that I left and the

England to which I returned was that people have lost the art of smiling. The smile is the coat of arms of the soul, none that goes on four feet has it. I ask you what good it will do you in this materialistic age to gain the whole world and lose your smile?"

The best way in this world to get along is just to keep sweet and keep moving. There is always an open door to the fellow who smiles. When we go about with a frown on our face this busy, plodding old world of ours has business across the street. The secret why some people are always welcome is because they always have a smile to spare. They are always happy, and as welcome as blossoms in May. "Laugh and the world laughs with you," needs no commentary.

Carlyle says: "No man who has once heartily and wholly laughed can be altogether and irreclaimably depraved." An old Spanish proverb says, "The face that cannot smile is never good." In selecting your employees or your life's companion, your partner or business associate, you may save yourself many a day of trouble if you select the one who can smile.

A noted physician has said that no other feeling works so much good to the human body as merriment. If people laughed well and heartily, ninety per cent of the doctors would go out of business. I know a minister who had been sick for a number of years. The doctors finally gave him up, telling him there was no chance for him to live. He didn't like that kind of medical sentence, however, in fact, he wasn't willing to accept the verdict of *materia medica*, so he went home to his wife and, instead of bemoaning the fact that the doctors

had told him he had but a short time to live, began to bless the situation. He said: "My dear, do you know I believe I can cure myself. I have heard the adage, 'laugh and grow fat,' so why not laugh and become well?" So he began laughing, he took daily exercises in laughing (as we shall outline later). It was but a short time until the minister began to mend until now he is as well as anyone.

Some hospitals employ men who laugh to bring merriment and laughter to the convalescing patients, because of the magic power in merriment and laughter.

Perhaps it is done something like this: They engage a fat man—there seem to be more merry ripples of laughter in a fat man than in any other type. They engage a man to sit in a ward (where there are a number of patients) and just laugh. Laughing is catching. The patients catch the laughter bug and the smile germ and, in turn, begin to laugh. Shortly there is change for the better.

Imagine a nice fat man seated among a lot of convalescing patients, starting a whole ocean of ripples of laughter. Laughter starts vibrations, vibrations begin to vibrate the fatty rotunda of the fat man; the wrinkles around his mouth seem to stretch all the way down to his tummy and, as he laughs and vibrates his stomach, disease germs are killed off. Vibration destroys disease germs. The shaking rotunda smashes a million or two, sends out ripples of joyfulness which are caught by the patients, and, before the laughing is over, a few million disease germs have been killed by the merry

ripple of the fat man's vibration punctuated by the laughter of the rest.

I have given you some of the physiological benefits of the law of laughter, but that which is going to be worth more to the human race is the psychological understanding of smiles and laughter. Just as thought controls the body, so will a happy mind prevent sickness and bring a host of friends and prosperity and abundance in its wake—if the law is not cross-circuited by some other mental attitude. It is, therefore, most necessary that we understand the psychological effects of merriment, joy and laughter.

We should apply with smiles and laughter the mental thought of blessing; not only should we smile and laugh, but we should have in our heart and deeply imbedded in our consciousness, a part of our very soul to bless every situation which arises in our life. When we have learned this, we can turn a tragedy into a comedy over night.

A hollow laugh without the corresponding mental condition back of it is a hollow laugh and that is about all, but if the laughter is supported by the right mental attitude, there is nothing in the experience of man that does as much good as smiles and laughter.

We, therefore, must learn to bless every evil word and action of those who would be our deadly enemies; we should learn to bless every bad situation. We should be able to bless every negative thought others may send to us and thus dispel it. We must learn to bless every condition and experience which comes into our life, no

matter if today it seems a greater burden than we can bear.

The blessing will turn the tide of misfortune or sorrow, grief or trouble every time. There are no exceptions when the proper thought of blessing is pronounced over every ill wind that blows. The ill wind will be changed by the alchemy of blessing into a sunny zephyr; you'll have abundance, joy and happiness.

When Napoleon's armies were tyrannically and murderously swinging back and forth over the continent, the people had reached that stage of fright and fear at the mention of his name and approach of his armies, that many surrendered without ever making a fight. One Sunday morning in 1799, eighteen thousand of Napoleon's best soldiery, under the generalship of Massena, appeared on the outskirts of the little town of Feldkirk on the Austrian border.

Feldkirk was a little village of three thousand souls. It nestled at the foot of a little ridge. Upon this ridge, just above the village, came the eighteen thousand French soldiers. Most of the men of fighting age in the little village were off to war. There was no chance of the old men, women and children making any stand against Massena and his well-trained army. A hurried council of the town was called. Someone suggested that they take the keys of the city up to the general and beg for mercy. The priest who was present, did not agree with so disgraceful a surrender. He said, "This is Sunday; it is the hour for mass; let the church bells ring out and see what God will do. We have been counting upon the power of man, now let us rely upon the power of God."

It may have been a superstitious appeal for help to a personal God up in the heavens somewhere, but underneath was the eternal psychological law, which will work just as well for the superstitious as for the scientific.

The old priest's appeal prevailed. Instead of taking the keys of the city up to the general, the church bells rang out, as was the custom. The religious habits of the people were deeply engraved in their consciousness, so, when the church bells rang, they made their accustomed ways to the church and, as Massena up on the ridge saw the people peacefully and quietly going to their church, he began to think: Surely that little town knew more than he knew about the approach of the enemy's army or it never would be so peaceful and calm when he was there with the great army of Napoleon. So he called a hasty meeting of his staff. Others agreed with him that these people had heard of the maneuvers of their own army, which he was unacquainted with and which might bring destruction to him; in the night-time some kind of message must have reached these villagers assuring them that support of their armies was near at hand or surely they would not be so peaceful and calm, he reasoned.

Believing this, the great general ordered a hasty retreat and lo, the army left. The village kept on the even tenor of its way because the people had blessed their dire situation. Every condition and situation of life can be changed just as easily and readily as did the people of Feldkirk change theirs.

We should learn to bless every condition. We should begin talking of our comforts and our blessings; of the good things which surround us; of our friends, companions and positions, instead of dwelling upon the dark hours, the discomforts, unpleasantries, misfortunes or "ill-luck." By dwelling upon dark hours, discomforts, unpleasantries, misfortunes and "ill-luck," we shall, by the law of attraction, bring the very things into our lives which we want to prevent.

During the Great War some Belgian soldiers had been trapped in a house by the Germans. It seemed only a matter of a short time until the Germans would capture them. In their extremity, they made their way to the attic. Just why, no one knows, any more than the instinct for self-preservation forced them as far away from the Germans as they could get.

They had not been there long before the Germans surrounded the house; in a very few minutes they would be captured and God only knows what would follow. One of the Belgians said to the rest of the soldiers: "I'm not fit to lead you men in prayer, God knows that, but if there was ever a time we needed to pray it is now and, if you men will get down on your knees, I'll try to lead with a few words while you try to pray."

Down on their knees went the Belgian soldiers. At the same time the door was opened below. The heavy tread of the Germans was heard as they came to the second floor; then the door which led up to the attic opened and the positive tread of a German officer began to be heard, step after step, coming higher toward the Belgians trapped in the attic.

As the German officer reached the top of the stairs and saw these Belgians on their knees in prayer, the lust of the enemy left his heart and respect took its place. His heels came together with a snappy click, his hand went to attention and, saluting the praying Belgians, he wheeled about, went down the stairs, ordered his troops away and the Belgians were saved.

When everything else fails, try blessing your situation. Add to your smiles and to your laughter the spirit of gratitude, thanksgiving and blessing and see what happens.

Garibaldi has been called by the Italians "The Washington of Italy"—"The Father of His Country." He believed that no one could ever harm him; that he never would be killed by the enemy.

He had been captured by the enemy on different occasions but his wit and his laughter had saved him each time. He had a most happy faculty of blessing his conditions until he was able to persuade the enemy by his merriment and faith in the protection afforded him by the gods that be. He had a superstitious belief that the prayers of his mother saved him in every situation. It was purely psychological. It was his belief within himself of the saving power of the prayers of his mother which actually did save him, for, when his mother died, he lost his faith, thinking that she was no longer alive to pray for her boy.

But while he entertained this faith and could bless and laugh at every condition of life he was safe.

The enemy finally captured Garabaldi and, this time, were so bent upon his destruction that they put a special

guard of trained soldiery around the guardhouse to make sure that he would not escape; then sentenced him to be shot at sunrise.

Just a little before break of day the soldiers took him out, formed a hollow square around him and began to march him to his place of doom. But he only laughed at them, saying: "Why, you can't kill me, there is no use taking me to the place of execution, for I'll be alive ten years from now."

As he talked to the soldiers on the way to his doom, he laughed. Of course, this had a psychological effect upon the officers and the soldiers. The idea that a man who was as much in their power as he, and who was about to be shot, should be so hilarious about the situation, had such an effect upon the soldiers that the officers began to take cognizance of it.

So, as he marched along, he continued to laugh and continued to assure them that the gun had not been made nor the bullet moulded that could kill him. The psychology of it continued to work so that, by the time they reached the place of execution, the soldiers held a council at which time one said, "this man's life is charmed, he knows it but we don't. He knows we can't kill him; we don't. We would better let him go instead of making fools of ourselves in the endeavor to shoot him." So the order was given, and Garibaldi went free when the pull of just one trigger would have ended his life. He had laughed himself into Safety. He had blessed his extremity and saved his life.

This can be done as readily and as easily in the life of each individual as in that of Garibaldi. It is a mat-

ter of smiling, of laughing, but having mixed with our smiles and our laughter a mind of thanksgiving, gratitude and blessing.

During the armistice one of America's foremost surgeons, who was a major in a military hospital near New York, was asked if he intended to leave the army at once and resume his practice.

The Major smiled and shook his head. "Let me tell you a story," he said. "The other day there reached our hospital a contingent of wounded from France among whom I worked. On my round of the wards I came to a youngster whose leg was in a cast. I could see he was suffering agony in spite of the little, crooked brave smile with which he answered my questions. He said they had fixed him up at a base hospital in France, but that, all through the trip over, his leg had hurt him so that he couldn't sleep. 'It's all right though,' he said. 'I guess I can stand it, and maybe in a few years the pain will wear away,' then the helpless, awful look came into his eyes again, though his lips still kept their pitiful, crooked little smile. Get what I am telling you, now—he was contemplating years of torture and he smiled! I made up my mind to do everything I could for that boy and looked him over with minute care. I found that in the hurry and crowd in France his cast had been put on poorly and had twisted his poor leg around and held it there. To make sure of the job this time I did every bit of it myself—took off the old cast, fixed the wound, measured and adjusted the new one and saw him tucked up in his cot. The next morning, going through the ward, I stopped at his bed. He

didn't say a word as he looked at me—he just smiled and I tell you the difference between this smile and the one he had shown me yesterday brought a lump into my throat. I made up by mind right then and there that if I had been given the power to bring a smile like that to the face of even one of our boys there wasn't money enough in the United States to make me quit my job until not one lad left who needs me remains."

A wounded Scotch Highlander lay upon a cot in a London hospital, stroking a German spiked helmet. A nurse said to him, "I suppose you killed your man?" "No, indeed," he replied, "it was like this: he lay on the field badly wounded and bleeding and I was in the same condition. I crawled to him and bound up his wounds; he did the same for me. I knew no German, and he knew no English; so I thanked him by just smiling. He thanked me by smiling back. By way of a token I handed him my cap, while he handed me his helmet. Then lying side by side we suffered together in silence till we were picked up by the ambulance squad. No, I didn't kill any man."

If heaven is a place of ringing bells and smiling angels, then the bells of heaven sent out a merry peal and the angels smiled their best when this act was being staged upon the battlefield.

The Greeks have a wonderful saying which it would be well if the rest of the world could adopt. When they meet one another on the street, instead of using that "awful" American expression, "How are you?" they say "Be glad." If the whole world would use that

expression "be glad" for one year as a salutation we could change the mental attitude of civilization.

But see what we have: We meet one another and we say, "How are you?" The very words themselves have the color of gloom, ill-health, ill-luck, ill—everything. You may start out in the morning feeling fresh and as though you might do a real day's work but, by the time you get down to your work, if a hundred people have said "How are you?" you begin to wonder how you are; you begin to think if, after all, you are well. Your mind will begin to wonder if you are capable of meeting the opportunities of the day. "How are you?" "How are you?" will give the ordinary optimistic person the Monday blues before he gets half way down to his office.

If you have time and somebody accosts you by saying "How are you?", if you have any semblance of a "tummy" ache you will begin to tell all of your troubles right away and the more you tell your troubles the more your mind exaggerates them and the more horrible they become and the more terrible is life.

Suppose you didn't rest well last night. You get out on the wrong side of the bed in the morning, probably things didn't lie well in your stomach and with a dark-brown-tasty attitude you start for the street car. Suppose you make a lunge and you reach it and, as you come inside to grab a strap, you step on someone's toes. To step on another's toes is bad enough, but suppose you step on his toes and with your blue Monday inflection in your voice, say "How are you?" You start an argu-

ment right there which may not end to the best advantage for you.

But suppose (just as a matter of supposing) that you did not sleep well last night, that you did get out on the wrong side of the bed this morning, that things didn't lie very well in your stomach and suppose you did make a lunge for the street car and caught it, and suppose you did grab a strap and step on someone's toes! Suppose now instead of saying "How are you?" as you jabbed your fellow passenger's toes with the heels of your shoe, you say "Be glad." He'll look at you and smile, but say, "How are you?" he'll frown and be ready to fight.

The Icelander when he meets another Icelander, instead of saying, with the American-der, "How are you?" says "Be happy," yet we send missionaries to Iceland to teach them the way of life. That may be all right, but if we teach ourselves to be happy we'd have more grace when we enter the land of the frozen North.

No wonder the Irish have so much wit and hold the palm for being one of the greatest nations in the world, though not the largest, when the Irish have such a happy greeting as "The top of the marning to you." Why, you couldn't be a grouch fifteen minutes if half a dozen Irishmen met you one after another and shouted "The top of the marning to you." Not only the words, but the color that you have to put into the words to say it, make you feel cheerful, optimistic and glad that you are alive, but say "How are you?" and the bottom drops out of everything. If you haven't anything for

the bottom to drop out of perhaps you never will have if you continue to say "How are you?"

The Jews greeting of "Shalam," means peace, which is a thousand times better than the American's greeting, "How are you?"

In the vestibule of a certain hospital, visitors see a card bearing this advice: "Never utter a discordant word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering sad looks for other places and if you can't smile, don't enter."

"If you can't smile, don't enter!" is good advice for other places than a hospital. How many sick people have been literally killed by some gloomy "Auntie Doleful" the records will not disclose, but it is safe to say, if you want to keep a world full of gloom, discouragement, failure and ill health, just forget to smile and continue to talk "How are you?"

When the face relaxes in a smile, the rest of the body does likewise. We twentieth century money-chasers and nerve rackers don't take time to relax. We are all on a tension—no wonder the hospitals are increasing and the beds are full. We do not know how to relax.

Laugh and be glad. Laugh and be happy. Laugh and be healthy. Laugh and be prosperous. Laugh at everything, whether everything goes wrong or not and when you get into your head that things are going wrong, that's the best time in the world to laugh "at everything."

When the United Cigar Stores Company rented the first floor of the Flatiron building in New York City

at such a high rent that it would stagger the imagination of a high financier, New Yorkers began to laugh. What a foolish thing, what a waste of money, what a bad investment and so forth. The United Cigar Stores Company, however, was equal to the occasion—it recognized the free advertising it was getting. It instructed its clerks to smile and to laugh at every joke that was made at their foolish venture, trying to sell cigars to pay the rent.

Men would drop in to ask the clerks when they were going to take the cow-catcher in and pass all manner of slighting jests at the foolhardy move of the United Cigar Stores "tobacco flatiron." The clerks, in turn, laughed as heartily as the customers and continued to laugh until all New York began to laugh. Meantime the contagion of the laughter, like a magnet, drew people into the Flatiron building to buy tobacco and cigars until this has become one of the best paying shops of the great United Cigar Stores chain.

Smile when everything goes wrong, when the world thinks you're a nincompoop and your friends pass by on the other side of the street.

When Loubet was elected, somewhat after the manner of a dark horse, as we express it in the States, to be President of the Republic of France he was most unwelcome. France didn't want him. The French didn't like the election and were ready to rebel politically, but when he came to Paris, Loubet stood up in his carriage and with the smile of a "sunny Jim," bowed to the right and bowed to the left and smiled at the Parisians, smiled at the frowns of the populace, smiled at the dis-

contented electors, smiled and won their hearts. Loubet smiled himself into the good graces of his countrymen. Every condition, every situation, every experience can be turned from tragedy into comedy by the changing of our mental attitude—by smiles and by laughter, by blessings and thanksgiving.

If there has been any kind of a thing that has had any more sneering smiles smiled at it than the Ford auto, we haven't heard of it. We have had our stories about the Ford, our songs about the Ford and made a present to Ford of such a continuous free advertising campaign that Ford never pays anything to advertise the Ford. The more we laugh at it the better it sells. Laugh at yourself, laugh at your enemies, laugh at your misfortunes, laugh at your foolhardiness. Laugh at your blunders and leave the rest to the law.

Fret and worry create a chemical action which produces auto-poisoning. Smile and laugh and you create the antidote.

Suppose you are blocked now, suppose that there is nothing ahead, so much the better, smile and go ahead.

There is a Chinese proverb which says: "He who cannot smile ought not to keep a shop." You'll notice that the good business man never meets a customer with a frown. The customer is always right. Even if the customer is dead wrong, to the merchant he is always right.

Every big department store has an official to listen to the complaints with the object of winning the dissatisfied customer over to a state of satisfaction. A department store in Washington has gone the rest of the

business world one better. It employs a deaf woman as the head of the complaint department. The reason is obvious. An irritated, dissatisfied, disgruntled high-tempered customer comes in to "clean up the place." He is directed to the complaint department. He faces a deaf woman, but he doesn't know she is deaf. He doesn't know she doesn't know what he is saying to her.

As a complaint listener a deaf woman creates an ideal situation; as the accuser gesticulates and "hollers," waves his hands, tells her what he thinks of the house and threatens what he is going to do, she looks at him and just smiles. Every once in a while someone comes up behind her and puts a piece of paper on the desk in front of her. This piece of paper informs her of some of the complaints the customer is making. Of course, it doesn't reproduce the same language and the woman, being deaf, doesn't get the irritated tones of the disgruntled customer.

After the customer has relieved himself considerable and takes on another round or two with the smiling deaf woman, he gets it all out of his system and when it is all out of his system and she doesn't talk back, there isn't any chance to continue the argument. He's had it all his own way. She smiles at him and nods her head with approval, stroking his vanity with her smiles until his feathers, which have been extremely ruffled, are quite smoothed out.

If you want to know a good way to succeed when the world is kicking you around and saying all manner of unkind things about you, it's a good thing to have deaf ears and smile.

If you feel "down in the mouth," remember Jonah and the whale; he came out all right. Smile and you will have as good a "come out" as Jonah.

When I was a traveling salesman I always had a hunch when I was losing an order. If the sale was beginning to slip, I could feel it. Then I played a trick on the prospective buyer. It was a good trick, for I changed his mind and constrained him to buy my goods which he ought to have had. I got the order, which did me good, and we sold him the merchandise which his customers needed. When I felt that I was losing the order, it was, of course, a matter of mental attitude; at that instant I had to change my mind—and I had discovered that the smile inside of me without letting him know it was there, was the best way to do it. Thoughts are currents. Thoughts are disturbances in the ether which travel wireless paths. These thoughts produce like thoughts. They produce like thoughts in the mind of someone who may be a receiving station, so when I was losing my sale, I used to say to myself—the buyer didn't know it, but he caught the spirit—"smile, you sucker, smile," "smile, you sucker, smile," and very, very often by changing my mind—my attitude—I changed that of the buyer. I blessed my situation by smiling and got his order. Smile, you sucker, smile, and get more business.

Laughter enriches the blood. Let's get some rich blood. Laughter is as catching as the measles. Mirth and good fellowship are inseparable. Now we are going to have some contagion that will enable you to kill

so many disease germs that no deadly contagion can catch up with you.

A group of American soldiers had concluded a most strenuous day's march. Among these American soldiers was a Dutchman wearing khaki. He was as tired as the rest of the boys, I surmise, but he didn't go to sleep as quickly as the others. In fact all were soon asleep except the Dutchman. They happened to be lodged in a deserted cabin where some skunks had made their abode and had left their tracks on the desert air.

One after the other the soldiers dropped off and began to snore—all but the Dutchman. He couldn't accommodate himself to that skunk desert air track. It was something new to him. He couldn't stand it. He would lie down, try to sleep, then sit up, look at those around him who were peacefully "sawing wood" and then lie down again, but it was no use. He seemed to be stifled. He'd raise himself up again, look at the sleeping soldiers, take a few whiffs of the air and then, again try to forget all in peaceful slumber, but it was in vain. His slumber couldn't come and he wasn't peaceful, so he finally sat straight up in bed, looked at those sleeping comrades of his and said: "Ach, Himmel, day sleeps und I vakes und I haf to schmel it all."

Did you ever put on a home talent play? Have you ever commandeered your good peaceful townspeople into trying their luck in tramping the histrionic?

A certain popular young man in his home town had been persuaded to take a very small part in a home talent play. He remonstrated time and time again, but the committee of ladies were so insistent with their

representations that the whole show depended upon his appearance, that he finally succumbed to their flattery and accepted "a bit." (In stage parlance "a bit" is the smallest kind of a part anyone can be given. It usually consists of a line or two. It is just what the word indicates, a bit.) This popular young man, who was as far from being an actor as a billy goat is from being a wart hog, was given this one line, "The queen has swooned."

The show was on, scene after scene was being enacted with all of the fervor and enthusiasm a bunch of amateurs usually muster. The blunders of the would-be actors, the faulty elocutionary attempts added to the glory of the occasion, which the friendly audience doubly appreciated. The play had swung with all of its ups and downs to the critical point where the popular young man was to enter, face the king upon his throne and cry out with the heat and fervor of an Edwin Booth, "The queen has swooned."

The young man heard this cue, but he didn't go on. He was stage-struck. The cue was given again, but the amateur actor waited. He became more and more stage-struck. It was his turn to go on, but he couldn't go. His knees wouldn't let him. He had wobbleitis of the knee caps, so to speak. Again the prompter gave him the cue to enter and again he didn't enter until somebody gave him a push and, on he went, facing the audience; once there he was able to get himself only half way into the position which the elocution teacher had

told him to take, as he blurted out, "The swoon has queened." Needless to take your time to explain that the audience applauded. The young man at first thought he had won laurels. However, as the uproar continued and the applause grew louder, it dawned on him that perhaps the laurels which he thought he had gained were only milkweed, so he again faced the king, got one arm half way up as the elocution teacher had taught him to do and again tried to win title to his milkweed crown as he said, "The sween has cooned." To say that the audience went wild is to put it gently; they roared, they stamped, you might say they stampeded. To say the audience was tickled to death would scarcely be exaggerating it. They were tickled nigh unto death, but not quite enough to die. They were able to appreciate what followed. Someone back from the wings, seeing that the popular young amateur was getting his foot further into his mouth each time he opened it, shouted so that the audience could hear, "Come off, you dog-gone fool, come off," but the young man was not going to lose his milkweed crown that easily. He had taken too long a time learning that speech to be cheated out of his glory at the eleventh hour, not while the king was still on the stage anyway, nor while the audience would remain in the theater. So, once more, he got his eagle eye upon the crown of the king, once more he got that right hand into the position the elocution teacher had instructed, and once more he said his "bit" which was, to-wit, "The coon has swooned."

“Mother, guess I’ll slip on my raincoat and go down to the post office.”

“Why, honey, it isn’t fit for a dog to be out. Let your father do it.”

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“How do you tell bad eggs?” queried the young housewife.

“I never told any,” replied the fresh grocery clerk, “but if I had anything to tell a bad egg I’d break it gently.”

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“You seem to be flush.”

“Yes; I gave my wife fifty dollars for Christmas and have just succeeded in coaxing it away from her.”

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A man, driving along a country road, saw the roof of a farm house ablaze. He gesticulated and called to the farmer’s wife, who was standing calmly in the doorway: “Hey, your house is afire!”

“What?”

“I say your house is afire!”

“What did y’ say? I’m a little deaf.”

“Your house is afire!” he yelled at the top of his lungs.

“Is that all?”

“It’s all I can think of just now.”

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“Now, Thomas,” said the foreman of the construction gang to a green hand who had just been put on the job, “keep your eyes open. When you see a train coming,

thrown down your tools, jump off the track and run like blazes."

"Sure!" said Thomas, and began to swing his pick. In a few moments the Empire State express came whirling along. Thomas threw down his pick and started up the track ahead of the train, as fast as he could run. The train overtook him and tossed him into a ditch. Badly shaken up, he was taken to the hospital, where the foreman visited him.

"You blithering idiot," said the foreman, "didn't I tell you to get out of the road? Didn't I tell you to take care and get out of the way? Why didn't you run up the side of the hill?"

"Up the soide of the hill is it, sor?" said Thomas through the bandages on his face. "Up the soide of the hill? Be the powers, I couldn't bate it on the level, let alone runnin' up-hill!"

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"Laughter is a token of saneness. Abnormal people seldom laugh. It is as natural to want to laugh and have a good time as it is to breathe. There is something wrong with a person who seldom laughs.

"I know a man who rarely smiles, who looks disgusted when he sees any one convulsed with laughter. He is cold blooded and selfish; he lacks tenderness, sensitiveness, delicacy, and, of course, is very unpopular.

"There is a moral influence in things which amuse and make us enjoy life. No one was ever spoiled by good humor, but tens of thousands have been made better by it. Fun is as necessary a food as bread.

"Who can estimate the good that men like Mark Twain have done the world in helping to drive away care and gloom?

"Dr. Hillis describes a man whose laughing muscles had been so paralyzed that his laugh had degenerated into a sepulchral chuckle that smote on the ears like a voice from the tomb. Everywhere we see people who seem to have lost the power to laugh heartily, or even smile. Their laughter muscles have been paralyzed from disuse so that they can only chuckle. They do not know the luxury of good, old-fashioned, side-shaking laughter and are unable to see the ludicrous side of anything. They look upon laughter as frivolous and inconsistent with the dead-in-earnest life. They regard life as a thing to be taken seriously. It is not a laughing matter with them. It is too serious for frivolity.

"If there is any one thing needed in this strenuous, nerve-goaded age, more than another, it is optimism, cheerfulness, happy laughter—plenty of lubricant to keep life's machinery well oiled.

"'There is very little success where there is little laughter,' says Andrew Carnegie. The workman who rejoices in his work and laughs away his discomforts is the one who is sure to rise.

"Many employers never smile during business hours and discourage anything which approaches hilarity among their employees, on the ground that it is undignified, that it takes valuable time and demoralizes discipline. Nevertheless, some of them are being converted to Mr. Carnegie's theory. They are beginning to find out that anything which gives temporary relief from

the strain and stress of business is beneficial, that a wave of laughter running through the factory acts like tonic, and tends to promote good work as well as good feeling.

"Never suppress a tendency to laughter in those about you. They will be more healthy, more normal, more energetic, more enthusiastic in their work because of this great life tonic, this human lubricant."—Success Magazine.

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"Great and wise men have ever loved laughter," says Elbert Hubbard, "the vain, the ignorant, the dishonest, the pretentious, alone have dreaded or despised it."

I am now going to give you the laughing exercise which, if practiced twenty minutes a day, will not only keep you from having insomnia, indigestion and becoming insane, but it will kill so many disease germs that it will bring health, happiness and prosperity to you. This laughing exercise is something that the great Ella Wheeler Wilcox practiced and recommended. It is something to be made a part of your daily living. You ought to take twenty minutes a day following instructions as herein outlined, so we want you now to get ready to smile, to work your face (some people can work their faces better than others).

Stand in front of a mirror (this will be easy for the ladies) and open your mouth as wide as you can. Open it until you can see your wisdom teeth—of course, this is just exercise. Take a deep breath and take five ha, ha, ha, ha, ha's on one breath. Watch your face in the mirror with the mouth wide open and the grimace be-

ginning to play around your mouth. (When you see that awful face it will help the exercise some.)

Now take ten ha, ha, ha, ha's on one breath; then fifteen on one breath; then twenty on one breath. Then, taking your deep breath and your twenty ha, ha, ha's, continue the ha, ha, ha, ha's, until merry, spontaneous laughter rolls out.

This exercise always works better if you can have someone practice with you. The more the merrier. The more you get to take part in the laughing exercise the more contagious it will become; the more disease germs you will kill and the more health, prosperity and happiness will be yours. Laugh and grow fat. Laugh and keep the doctor away. Laugh and be well. Laugh and be prosperous. Laugh and be happy. Laugh and live long.

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**N**OT one per cent of all married people actually understand or follow the proper sex relations. To 80 per cent of all married women the approaches of their husbands are repulsive. Statistics show that 99 per cent of all divorces are the result of improper sex relations. Nearly 80 per cent of all female troubles are the result of malpractices and practically every case of nervousness and hysteria is the direct result of the lack of sex gratification.

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## How To Read People At Sight

By David V. Bush, D.D.—W. Waugh, Ph.D.

**T**HOUSANDS of ambitious, well-meaning men and women are not reaching their goal of success in life for a lack of a definite knowledge of the differences in people.

If these people only knew the principles of Character Analysis—how it enables one to quickly read another—they would lose no time in acquiring so important an asset.

Business men lose customers; employees lose positions; husbands lose wives and wives husbands, friendships are broken—money is lost and mothers do not understand their own children all for the lack of a proper understanding of each other's temperaments.

To be able to correctly analyze another has a definite cash value—it has given men wealth, influence and leadership—placed women in positions of social distinction and fame.

To know how to read people at sight enables you to handle and manage others—gives you a power that will return you vast dividends in wealth, friends and success.

With the knowledge this book gives, you will be able to impress, convince and persuade others—you will be able to adjust yourself to the various personalities you meet without creating friction or antagonism.

An understanding of Character Analysis will permit parents to know the peculiarities and temperaments of their children and better enable them to govern and direct them. With such knowledge parents will be able to create an environment conducive to the child's benefit. The future work or profession of the children can be selected along lines for which they are best fitted to make a success.

Teachers armed with an understanding of Character Analysis can intelligently direct their pupils—can handle them without friction—can better understand the characteristics of the child and direct them along the right path.

Business men will be better able to select types that conform to the job at hand and will better understand how to manage employees to get the best results. They will know how to meet different types of men and convince them.

Salesmen will find a knowledge such as this the key to their success. To be able to know a prospective customer—to understand his idiosyncrasy and temperament before attempting to sell him—to be able to work along a definite, well-defined plan suited to the man will assure more orders, friends and earnings.

Never before has such a comprehensive and thorough treatise on this science been written. You will be quick to see the practicality, simplicity, and thoroughness with which the authors have gone into this subject. Character Analysis is a practical guide book to human nature.

This book goes fully into the differences of the five types. It explains the differences, peculiarities and characteristics of blondes and brunettes. It covers the front face, profile, hands, skin, nose, eyes, ears, mouth, chin, the walk, voice, handshake, personal habits, expression and hundreds of other points that have a direct bearing on Character.

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\*This is from "Psycho-Analysis"—How to tap your Power of Mind. Vol. VI "Fundamentals of Practical Psychology."

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HOW TO BE BEAUTIFUL AND POPULAR  
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HOW TO DOUBLE YOUR EFFICIENCY  
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\***THE CHEMISTRY OF THOUGHT—HOW  
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